

M. & O. RAILROAD

Schedules effective 12:01 a. m., Sunday, January 22nd:

NORTHBOUND	
Train.	Due.
No. 106	10:39 a.m.
No. 104	3:25 p.m.
No. 120	11:30 p.m.
No. 122	2:10 a.m.

SOUTHBOUND	
Train.	Due.
No. 103	12:43 p.m.
No. 105	5:00 p.m.
No. 121	1:35 a.m.
No. 123	4:00 a.m.

For further particulars, apply to
J. R. WATSON,
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IDEALS OF FREEDOM

What is that ideal of freedom toward which the inner impulses of our being go out in ceaseless quest? We all long for it, and strive for it, yet few among us appear to realize the working out of the ideal in our lives. From the cradle to the grave we find ourselves in various kind and degree, in spite of our incessant longing to be free.

As free citizens of a free republic we perhaps approach closest to the ideal as applied to government. Yet, even here, upon every hand in our daily contacts, we are reminded that there are restrictions and curtailments upon our liberties. No one is able to do exactly as he pleases—when and where he pleases. All of which proves that the ideal of freedom in our commonwealth is quite as elastic and indeterminate as any other ideal of human conception. It is merely relative.

Our ideas of freedom differ materially. To the average intelligence the ideal of liberty is as incomprehensible and undefinable as Einstein's law of relativity. The normal human being resents interference with his rights and privileges. The abnormal claims rights and privileges to which he is not entitled. He claims for himself a liberty which interferes with another's freedom. We are all linked so interchangeably in a common destiny that it is quite easy to infringe upon the rights of others while pursuing freedom for ourselves. Through the expansions of an elastic consciousness the ideal could be reached so easily—if the other humanity would not persist in getting in the way. The race of men being what it is, naturally there must be a restraining law to prevent a species of vandalism or an iconoclasm of sacred rights. When one regards this law as a useless fetter upon his liberties he is verging upon a dangerous position.

The universe is founded upon law—and governed by it. Each atom and molecule obeys that law and within it is at liberty to work out its destiny to the fullest extent compatible with those cosmic bounds. In obeying it there is no interference with the evolution and organism of the other atoms and molecules. Harmony results. It is when an atom or a comet strays beyond its proper sphere and interferes with the cosmic arrangement that disaster results. In carrying out the analogy it is obvious that going off on a tangent never secures true liberty or freedom. One is suddenly brought up against forces with which he had not reckoned. Other and greater restrictions would swiftly follow.

We are all held in bondage to something, however we may boast of our freedom. If everything in this world is relative, it is apparent that freedom cannot be an absolute condition. It must stand in relation to something else which either encourages or restrains. As we naturally resent shackles arbitrarily imposed it is quite evident that our inherent instinct for freedom is a normal one. Up to a certain point it should be encouraged. Humanity is quite within its rights when it refuses to bow to any dictum or fiat which enslaves the mind or conscience. Many bright intelligences refuse af-

filiation with societies which impose rules of action more or less unreasonable upon their members. It may be merely dogmas of belief or opinion, certain formulas and tenets to which they are bound to adhere and which limit individual growth and development. To be a free spirit or, in terms of heraldic nomenclature, a "free lance," seems to be a necessity for some in their journey through life. Their restrictions must be self-imposed—not arbitrarily assigned to them by a would-be leader or set of leaders.

One of these started out some years ago to head a cult. His hobby was "individual development." He denounced in contemptuous terms the "God-guided automatons" of the old Hebraic line of Seth. He held up for emulation the "Sons of Cain"—who refused all leading strings and became a law unto themselves. In their lawless course throughout the ages they were, to this would-be leader, a shining example of "individual development" unrestrained by a divine and beneficent intelligence. This man's ideas were as erratic as his subsequent course proved to be. His phantasmagoria of lawless liberty vanished when he suddenly wrenched from the disillusioned minds under his teaching all individual and personal freedom. He attempted an amazing thing for a "progressive thinker"—established a sort of "confessional" among his adherents. He made it obligatory upon those who had taken a certain degree in his alleged school of occultism to report in minutest detail every remembered act and thought—at stated periods. He who flouted and held up to ridicule those who held to the traditions of an age-long hierarchy established one of his own. The students under his training were quickly reduced to the position of "man-guided automatons," thus gaining nothing and losing much.

This "leader" became as bigoted and fanatical a zealot in his particular line as the most empirical of those he denounced. His stunt was too raw even for the progressive cult he aspired to guide. In a short time he had lost the brightest minds from his ranks. Slavery to anything which deprives one of the power of thought, of the dictates of reason, of individual development of the best within him is an abnormal and wretched condition which is properly resented. Liberty of conscience, liberty of action within the law is a divine right.

Freedom is an ideal which humanity set for itself when it emerged from the slavery of past ages. Possibly it is a vestigial trace—a survival of memories burst into the consciousness. Within certain bounds it is an instinct to be encouraged and fostered. Outside of those bounds it becomes license and is to be dealt with as any lawless infringement of the rights of others should be. While he claims freedom for himself one must never forget that there are racial ties and obligations which cannot be ignored. While a part of humanity, liberty for one must include liberty for the other units in the great whole. License without law is the standard of criminal vandalism. "Liberty under law" is the ideal for thinking, intelligent human beings.

G. O. P. CONGRESS IS JOKE TO ALL (Continued from Page One)

sales-tax. Why? Two reasons: He knew the Farm Bloc was against the tax and that Labor was emphatically on record against it, and he could tell the American Legion he was for the bonus but that he was blocked by this opposition; further, everyone about the Capitol knows that ever since it became apparent that Harding was to be elected the Wall Street district has flooded Congress with letters and arguments of every sort, directly and through the great New York newspapers, under control of the financial interests, urging the enactment of a sales-tax. Big Business seeks, through Harding's recent action, to bring the sales-tax into use first on the plea that it is necessary to pay the bonus—that for the entering wedge. Their hope and intention is that it shall be made, within a few years to take the place of all income and corporation taxes. This has been expressed in the Wall Street Journal and the New York Tribune repeatedly.

The Shipping Board is paying \$9,000 per year to one Matthew B. Claussen as advertising manager. This is the same man who had charge of the advertising propaganda for Germany after the war began in Europe, the friend of Captain Boy-ed, Dr. Albert and Von Bernstorff. Great pity the man who sunk the Lusitania can't be found. The President might find a fat job for him.

WHAT LINCOLN SAID

Will the lately-established Mississippi Republican please copy the following from Abraham Lincoln's debate with Stephen A. Douglas in 1858:

Lincoln, in his debate with Douglas, said: "I am opposed to doing voters or jurors of negroes. There is no escape from the conclusion that absolute political and economic equality between the white man and the negro means the wiping out of all color lines in the partnership in business and in the election of negroes to office over white people. Social equality is next door to such a humiliating and disgraceful policy. So

CAREER OF MARCUS GARVEY

The career of Marcus Garvey, the Jamaica negro who appointed himself provisional president of Africa and enlisted many thousands of American negroes in his crusade for the liberation of the black continent from the white yoke, rivals that of Toussaint l'Ouverture.

Garvey's crusade collapsed the other day when he was arrested by postal inspectors for selling passage to Africa on mythical ocean-going liners. He neglected to provide ships before selling tickets to his crusaders. The only vessel flying the flag of the Black Star line is a retired Hudson River boat tied up to one of the docks in New York.

President Garvey landed in New York not so very long ago from Jamaica with nothing but a creative imagination and a glib tongue. He soon demonstrated his talents as a promoter. Besides his position as President of Africa, he promoted himself to the position of president of the Black Star line, managing editor of the Negro World, principal potentate, paramount chief and president-general of the University Negro Improvement Association. A fat salary accompanied each title. The bigger the title the fatter the salary. The total reached \$27,500 a year. That is in addition to the profits from his holdings in the Black Star line, Negro Factory Corporation and other concerns for colonizing and developing the continent of Africa. Stocks in these companies found ready buyers among the thousands who came under the spell of Garvey's oratory.

Although the majority of intelligent negro leaders were suspicious or openly hostile to Garvey from the start, he soon enrolled a large army of zealous crusaders, eager to open up their pocketbooks and follow him to Africa. He has done more, probably, than any other man, not excepting Booker T. Washington, to stir up the feeling of race consciousness among American negroes. Local branches of the U. N. I. A. sprang up in every section of the United States. A recent convention of the organization in New York, while it fell short of the 50,000 delegates claimed by Garvey, was one of the biggest negro gatherings ever held in America.

Toward the last, when it was seen how successful Garvey had been in capturing the imagination of the American blacks, even the more intelligent leaders of the race attempted to salvage the wreck of Garvey's dishonest management and direct the energies he had unloosed into worthwhile channels.

Before the crash came, however, opposition to the Garvey program developed from an unexpected quarter. "High Commissioners" sent to Liberia as an advance guard of the crusade were received with hostility. Garvey and his title retinue were told to mind their own business. "Africa for the Africans," did not mean "Africa for the North American negro." The editor of the Black Man, a native paper published in Capetown, South Africa, in a letter to an American negro publication, probably voiced the sentiment of the 100,000,000 blacks of Africa when he said: "There is not a native king, prince or chief on this continent who will surrender his crown or his natural rights of government to a commoner like Garvey just because the latter happens to be a smooth talker."

Meanwhile Garvey is out on \$2500 bail and the captain of the Black Star line's boat, the Shady Side, occupies himself shooting craps with an obliging longshoreman.

far as the South is concerned, we hold the doctrine that God Almighty has fixed the limits and boundary lines between the two races and no republican living can improve upon His handiwork."

BUY A BALE

There is a "buy-a-bale" movement on in Germany. It refers to German marks.

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NOTICE

DELINQUENT STREET TAX

Street taxes for 1921 and 1922 are now due. Every male above the age of eighteen and under the age of fifty years who has been in the city for ten days or more, is required to pay \$3.00 or perform six days labor on the streets in lieu thereof.

M. C. VANDIVER,
City Marshall and Tax Collector.

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